A SERMON CONCERNING *National Providence*,

Preach'd at the

ASSIZES

Held at

AILESBURY

IN

BUCKINGHAMSHIRE

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TO THE
RIGHT HONORABLE
Sir JOHN HOLT,
LORD CHIEF JUSTICE
OF
ENGLAND,
AND
One of their Majesties most Honorable Privy Council.

MY LORD,

WIthout leave I presume to prefix Your Lordship's Name to this Discourse. That it was Preach'd, *I my self stand accountable; but that it was* Printed, *It has Nothing to justify it but Your Lordship's Command, whom nothing can or do's resist. For the greatest Obscurities of the Law, Its most sullen difficulties scatter before Your Lordship's Eye, as the Clouds before the Sun. The most*

intricate knotty Caſes, You untye with that Eaſe and Dexterity, as that they ſeem of themſelves to open. It is not in You to cut or force, It conſiſts not with that ſweetneſs of Temper, by which You ſo charm all You have to deal with, as that You ſeem moſt deſervedly to inherit that Glorious Title of the Great Veſpaſian, *of being the Darling of Mankind. For the very Curſe of the Law You manage with that Tenderneſs and Indulgent Affection, as even that the Condemn'd go away ſatisfied, if not pleas'd. That I might not therefore appear the only ſtubborn Thing in Nature, I ſubmit, and ſubſcribe my Self,*

My Lord,

Your Honors moſt humble

and obedient Servant,

AB. CAMPION.

A SERMON

Preach'd at the Aſſizes, &c.

127. PSALM I.

Except the Lord keep the City, the Watchman waketh but in vain.

A GREAT and pregnant truth, that deſerves to be fix'd as a Motto to every Charter. It holds good in what ever ſenſe we take the word City. It is true of all ſorts of Societies, greater or leſs, families or Empires; From the little dirty Prince of a Cottage, to the proudeſt Monarch, that ſtiles himſelf King of Kings and Lord of the whole Earth; of Him eſpecially moſt true; ſo diſproportionate are his abilities, to the weight of his burthen, that except the Lord uphold Him, He is undone.

It may perhaps be thought an unneceſſary undertaking to prove or vindicate an overruling

Providence. The world has generally appear'd in ſome meaſure ſenſible of it; but yet it muſt be ſaid, that it ſeems to have had but a diſturb'd Poſſeſſion in the minds of Men, ſometimes confeſs'd, ſometimes doubted of, or diſputed againſt, but almoſt always practiced againſt.

The *Epicurean* was loth to put his God to the trouble of looking after the World, thinking all happineſs to conſiſt in a ſlothful eaſe and having nothing to do; like ſome Men of Quality and Fortune, conceiving all buſineſs a profeſs'd enemy to enjoyment, and a mark of Honour to be uſeleſs.

The *Stoick* made his God a ſervant to ſomething, or rather nothing; He knew not what, but call'd it *Fate*. But to put the beſt interpretation his Fate ſeems capable of; He repreſented his God, ſo tying up his own hands by his own poſitive peremptory Decrees, as that he thereby deſtroy'd if not all Providence yet all Religion; (*i. e.*) all ſuch Providence as is the true foundation of Religion. For if it were true that God took ſuch an original care of all his Creatures, as from the beginning to appoint every one his portion by an irreverſible Decree, what ever thanks may be due from ſuch, who have a proſperous beneficial lot in this World, yet (as the *Roman* Orator well argued) it ſeems

in

in vain to pray to, or implore the aid and assistance of their God in times of danger or distress, if all things were from the first fullenly fix'd, so as not to have left to Himself liberty to succour the oppressed, reward the good, or punish the wicked: To which the Apostle assents as a thing fundamentally requisite to all Religion, That *whosoever would come unto God,* must believe that He is a *Rewarder of such as diligently seek him.* Heb. 11. 6.

Some there are who under the Name of *Fortune* have fallen very foul upon Providence; For this they must mean if any thing; If *Fortune* be not a meer name, a fancy, a word without sense, an Invisible overruling Power must be understood thereby, which is the Providence we contend for. But yet how infamously do's she stand branded for her blindness, her levity and inconstancy, her rashness, madness, and what not. So do fools under this feign'd Name curse their God and reproach his Wisdom. Because they are kept strangers to the Councels of the Most High, and discern not therefore the true reason of events, the affairs of the World appear to such short-sighted Creatures, as a meer jumble of action, and heap of uncertainties. This tempted the wise Philosopher to exclude the Providence of God from things done under

the Moon, and had the things above the Moon been contrived according to his fooliſh ſcheme, he might much more juſtly have excluded Him thence too.

But among Chriſtians it is hoped there is little need of vindicating the Providence of God. Truly, if ſuch I may call all thoſe who have been baptized into the Faith, in no Age has the Being and Providence of God been more derided and ſcoffed at than in this. For God governs the World now in a ſpiritual manner, not by viſible appearances of Angels or meſſages of Prophets; His foot-ſteps are only to be diſcern'd by the eye of Reaſon and Faith; He works by ſecond cauſes, and under them lies conceal'd from careleſs or perverſe minds that will not ſee. His Finger is only to be diſcried by their admirable concurrence and wonderful effects beyond the power of any viſible cauſe. Such is the Art of God, or ſtupid blindneſs of Man, that He that do's All things, is by vulgar eye ſeen to do Nothing.

But even among the better ſort of Chriſtians, we may obſerve the ſenſe of God's Providence to be very weak and faint; For were it heartily believ'd what mean the bleatings of the ſheep? whence thoſe impatient complaints in times of Calamity or Affliction? Why ſo dejected, becauſe

cause the Clouds gather blackness? Why do's the heart ake, the Countenance wax pale at every evil tiding; if they are verily perswaded that they are in the hands of God, a good God, their best Friend, and that nothing can befall them but what He ordains or permits, what He knows and observes, and that no danger can be so great but that He has Power and Wisdom sufficient, and Goodness too, to extricate them out of the difficulty? This Doctrine heartily believ'd would work its wonders. Let us proceed therefore to view it, and its influence from the words I have read.

Except the Lord keep the City, the Watchman waketh but in vain.

Which words do naturally afford these Heads for the subject of our discourse.

First, That the care of the Watchman is not alone sufficient to keep the City.

Secondly, That therefore it is to the Lord that the City ows its safety. And to excite us to render our selves fitter Objects of Gods care and Protection, I shall farther observe,

Thirdly, That God watches over some Cities with a peculiar and distinguishing care. We begin with the First.

I. That the care of the Watchman is not alone sufficient to keep the City, which is very evident, I.

1. Because

1. Becauſe the Watchmans care is not ſufficient to keep himſelf, except the Lord keep him he ſtands in a very unſafe place, and is likely to make but ill work of it.

Had Man continued in a ſtate of Innocence there would have been but little need of government. For where love and univerſal Benevolence had been the general practice of the World, and the only prevailing ambition, who ſhould be moſt kind, moſt beneficial: There would have been no need of the Magiſtrate to decide the quarrels of *Love*; no uſe of the Sword to puniſh where there were no faults or injuries. Apparent therefore it is, that ſin brought into the World the uſe of an armed Magiſtrate. When mens appetites grew irregular and boundleſs, and reaſon was not ſufficient to reſtrain, then ſomething more ſharp and terrifying was requiſite to check the outrages and villany of fools and madmen. But herein lay then the infelicity of Mankind; had God left them to themſelves, that very ſinfulneſs of nature which made Government neceſſary render'd man unfit to govern. For impoſſible it is that he ſhould govern others well, who has not firſt obtain'd the government of himſelf, the dominion over his own paſſions. For if a Prince take his luſts with Him into the Throne, what miſchief

miſchief then will naturally inſue, the hiſtory of thoſe Nations will inform us, where, out of judgement to the people, God has left ſuch a Prince to the wildneſs of his own ſpirit.

Little are moſt men aware how much corruption lies lurking in their natures, and what great enormities they might be guilty of, did God but place them in ſuitable temptations and leave them to the conduct of their own fooliſh hearts. It is a common obſervation how much the ſentiments of men uſually change with the alteration of their condition; *Tu ſi hic ſis, aliter ſentias,* Then was then, and now is now. Many mens vertues hold out pretty well in a private life, where they meet with few or but vulgar temptations, which would miſerably fail them were they more expoſed to ſtronger aſſaults. This admoniſhes us therefore not to be over-confident of our own integrity and preſent reſolutions, and to caſt a mantle over the miſcarriages of thoſe above us, who ſtand at difficult poſts, and in ſlippery places; perhaps where they trip, we ſhould have fallen. When the Prophet had by divine inſpiration acquainted *Hazael*, what a villain he would prove; He aſtoniſh'd at the ugly character of himſelf, rejected it with abhorrency, but the Prophet to make good his charge only told him, 2 Kin. 8. 12. 13.

Thou

Thou ſhalt be King over Syria; ſuch an alteration of condition, if by God not duly qualified for the high Office, was enough to make him do he knew not what; what He could not at preſent believe true of himſelf.

The neceſſary Royalties of a Crown do carry a violent temptation with them. That high Honour, that Sovereign Authority and Power, and thoſe large Revenues, which are requiſite for the ends of government, to be inveſted in the perſon that manages it, are not themſelves to be duly managed, but by a mind extraordinarily fitted by the Father of Gifts and Graces.

Small men have many reſtraints upon them, to keep them within due bounds. The laſh of the Law, the frown and rebuke of their Superiours; the fear of blaſting their reputation and hopes of preferment. The narrowneſs of their Fortunes may be a check to many, not well perhaps affording the neceſſary expences of vice: for many vices are coſtly, at leaſt if enjoy'd to the beſt advantage. But to a Prince vice comes ready dreſt, ſet off with all the witchcraft that curſed art and wealth can furniſh it withall. Nature is rack'd to treat him with the moſt luſcious and exalted pleaſures; He is continually courted with gaudy temptations, improved to the utmoſt by the Devils care and induſtry; for it is his maſter

master-piece to debauch a King, the greatest interest of his Kingdom, so many are the ill consequences of it. Add to this that He is free from most of the common restraints of other men; the many hellish instruments also that He has about him to provoke and inflame his appetites, none to check or curb them. So that if He be not caught in the snares, it is a sign He has a good keeper.

To what insufferable pride would his high Honour inflame the minds of meaner men? To see all the World to stoop and bow before Him, and caress him with awful solemnity, would be a strange poison to a common soul, it would infect it with giddiness and a most absurd vanity. It requires a mind rarely well pois'd, fortified with sovereign antidotes to preserve it self untainted from the most subtle penetrating charms of praise and flattery. But above all his temptations, methinks his necessary power is a most dangerous weapon, nothing seems harder for man than to use great power well. Never to oppress the Innocent or justifie a bad cause by might, argues a generous mind, a Soul free from corrupt prejudice or partial affection. Great power is only fit for God, or for those that are like Him, that have Wisdom and Goodness to govern it. Power and ill nature are the essential qualities of a Devil. It is not in man: Necessary it is therefore that the Watchman be taught of God to use his sword aright, That the Vicegerent bear the Image of his God, as

well in his gracious qualities, as in his Authority.

2d. The care of the Watchman is not alone ſufficient to keep the City, becauſe his beſt care cannot be commenſurate to his work. It is too great, it exceeds his abilities, it tranſcends the natural power and reach of his Faculties. So various are the affairs of a Kingdom, as that they even overwhelm an humane underſtanding. It muſt be always upon the rack, diſtracted with perpetual cares and thoughtfulneſs; how to remedy this evil, prevent that threatning danger. His own underſtanding, as humane, is ſubject to infirmities and miſtakes, and of what boundleſs ill conſequence may a miſtake prove in matters of ſuch high importance; where the interfering intereſts of ſo many thouſands are wrapt up? His own eye was it infallible cannot be every were; He muſt for the moſt part ſee with other mens eyes, and they may deceive Him. In his circumſtances it is hard not to be deceiv'd. Some men out of their own ignorance or miſtake deceive Him, others out of deſigne. As his eye ſo neither can his hand be every where to execute his purpoſes; Inſtruments therefore He muſt have; but honeſty is not always ingraven in the lines of the face. It is therefore a difficult matter for a Prince to know his Friend, and who is fit to be truſted. Let him be never ſo wiſe to contrive and direct, yet if his Inſtruments be falſe, He is deceiv'd, and the City ſuffers. God was pleas'd to give his Apoſtles a power of diſcerning

cerning Spirits, of knowing the hearts of those, they entrusted with the care of Souls; but his Infinite Wisdom did not see this miraculous gift requisite for the support of civil government: for it may be reasonable to think, that that great concern, which men usually have for their temporal interests, and that interest particular men have in the publick welfare, might be of force enough to engage men to be faithful to their civil trusts; if not, it is to be hoped that the Sword of the Magistrate may be of force enough to revenge the wrong. To this we may add; The ungovernableness of some mens spirits, their impatience of any yoke, do often render it very difficultly possible for the Watchman to keep the City in tolerable peace and good order. The unruly passions of some will neither suffer themselves to be at rest, nor the State to be long in quiet. Some Creatures are born to live in the fire, uneasie but when they are in flames; it is their hellish delight to be cherishing quarrels, and fomenting misunderstandings. Covetousness and ambition enflame some to the most daring attempts. Pride and Revenge will stick at no villany to accomplish their ends. They are eager and violent whilst in pursuit of their cursed designs, and enraged if they suffer a defeat. What peace can there be in a State which has various parties struggling within its womb; with jealous eye watching each others motions, and always tugging for mastery; their spirits boiling against

each other with fierce animosities; and this especially if Religion and pretence of Conscience be got into the quarrel? Conscience is the most uneasie thing to government, and that principally because it pretends an exemption from humane Jurisdiction, and appeals to the Bar of Heaven; where causes will not be tried till the day of Judgement, and then it will be too late to right the State. In such convulsions and tempests of State, what Pilot can stear the vessel safe? Truly only He who has the winds and seas at his command, and can with a word still the proud waves when they arise.

It may be farther observ'd that in the course of publick affairs, there are many things in the dark as to humane eye, of very uncertain consequence, doubtful and intricate nature, and therefore not in the power of a man to be managed as they ought. The Crown has sometimes secret ill-willers, which lay their plots often as deep as Hell for its ruine, only therefore to be discover'd and prevented by Him that is there also. The success of the greatest undertakings often depend upon very small accidents, meer contingencies; which does shew how little the Watchman has to do in the Case. From all which I conclude, that the preservation of a Kingdom in peace and safety, is nothing less then a standing miracle of Providence.

We are in innumerable instances both in our private and publick capacities, highly indebted to the watchful

watchful Providence of God when we little know or think of it. Did not God by ſome ſecret influence overawe and curb the minds of the multitude, no Kingdom would ſtand long. If the popular Beaſt finds its own ſtrength, the hands of Government would be too weak to reſtrain it, the violence and outrage of ſinners would make Earth like Hell for confuſion, in ſpite of the Magiſtrate's Sword. The Prince of darkneſs is very powerful, and has a terrible flaming ſword; but he himſelf is a very ill Governour, and his people as ill ſubjects, and therefore they make very bad work between them, but yet they ſhew us, what ſinners would do, were they left to themſelves.

This World is a ſcene of good and bad, that the good may here have ſome tolerable abode amongſt the Giants of the Earth, God by his Providence ſets bounds to their rage. One ingredient of the miſeries of Hell is, that ſinners are there let looſe upon one another, free from the reſtraints either of Grace or Providence; Devils and men to rage and tear, and be a mutual plague to each other. A true emblem of what our condition on earth would be, did God reſigne us up to the malice and madneſs of each others hearts. But our comfort is, that the wiſe and good God, takes the reins of this World into his own hands; if a man thro' weakneſs cannot govern the World, God can. If ſinners will not be govern'd, they ſhall be govern'd till they go down to their

their own place. If the Watchmans care be not alone ſufficient, let the City reſt ſatisfied, the Lord keeps them, and their Watchman too, which brings me to my ſecond general head.

II. II. That the ſafety of the City is of the Lord.

Safe it muſt be in his hands, if Infinite goodneſs, Infinite Wiſdom, and Infinite Power be good ſecurity. For this *Trinity* is that natural notion which all have of a God, who own any. Such ſecurity they have therefore who have God for their keeper. His perfections do abundantly ſupply for the Watchmans defects. For He ſees all things and can do all things. Whether God do's take care for Cities, I think, is not to be doubted, except by ſuch as would exclude Him altogether out of the world. An attempt ſufficiently abſurd, for if there were no God, I am ſure there would be no Atheiſt to betray the ſecret. Creatures therefore I will preſume to call all things beſides Himſelf. But Creatures as ſuch, are dependent beings and muſt be upheld, or they will ſink into their primitive nothing. They ſtand in need of their Makers hand as much for their ſupport as their firſt compoſure. Characters of Divinity therefore are every where viſible, not only in the Fabrick and contrivance of every Creature, (of which the more we underſtand, the more we are rapt into admiration) but likewiſe in the conduct of them and their natural operations. For do we not ſee the motions and products of Mortal beings curious

curious and regular, constant to themselves so that a Monster or false step in nature is a rare thing? But matter we are sure cannot move it self, much less can it direct its own motions, and these always with the highest art and regularity. We, that boast of our Reason, mistake and blunder at every turn, and are forced for the most part to review our work for fear of errour; impossible it is therefore but there must be something besides Matter, to govern the Corporeal world, to manage all their internal motions and fermentations, and direct them all to their designed end. If every plant therefore, every being has not a peculiar Guardian Angel, some universal Superintendent there must be, some general Overseer of the works of nature; an Intelligent Being, call it by what name you please, the Plastick Power or Soul of the World, or what ever else, we contend not about words; but if we remove the great God himself from this immediate care, yet reason will drive us to Him at last.

But what ever are the conceits of vain Philosophy, or the more vain Philosopher, who idlely dreams of building a World without a God, yet Scripture the infallible Philosophy, assures us that the great God do's not disdain to take care of the least of his Creatures, and thinks it no incumbrance to his Infinite wisdom to observe and govern all their concerns. *The Lord is good to all* saith the Psalmist *his mercy is over all his works. He looks to the ends of* Psalm 145. 9.

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Job 28. 24. *the earth and ſees under the whole heavens. In him all things live, and move, and have their being,* (tho' originally the ſaying of a Poet, yet is by the Acts 17. 28. Apoſtle conſecrated into a divine Oracle) All things are but ſparks or ſtreams of being, from Him the fountain of all Being, and depend continually on Him as the raies of light on the Sun; if his face or influence be for a moment eclips'd, they vaniſh. *He* Pſalm 104. 13. *maketh the graſs to grow*; and clothes ſome of it more gloriouſly than *Solomon* in all his gaiety; Mat. 6 29. 10. 29. *There falls not a ſparrow to the ground without his knowledge*; His eye runs to and fro upon his Creatures *giving them their meat in due ſeaſon.* They as by inſtinct ſeem inſtructed in their duty and priviledge. *For the eyes of all wait upon him. The young ravens cry to him, and he feeds them. The young lions ſeek their meat from God.* In a word, the whole family of Heaven and Earth He every day provides for, filling *every thing living with plenteouſneſs, refreſhing their hearts with food and gladneſs.* But of all his Creatures Man is cheriſh'd as the darling of the family; at firſt fearfully and wonderfully made, by a conſult, as ſome imagine, of the bleſſed *Trinity*; curiouſly wrought in the lower parts of the earth. Every part of Him form'd with ſuch exact ſuperlative care of the Deity, as that God is by the Pſalmiſt Pſ. 139. 13, &c. repreſented as writing all his members *in his book*; Matt. 10. 30. by our Saviour as numbring *all his hairs.* It is he Pſ. 22 9. that takes him ſafely *out of the womb*, and makes him

Pſ. 145. 14, 15. Pſ. 147. 9. Pſ. 104. 21. Pſ. 105. 16. Acts 14 17.

him hope upon *his mothers breasts*, conducts him through the paths of life; upholds him when feeble and gray-headed; *when his father and mother forsake him.* Ps. 27. 10. His soul is a most precious jewel of divine extract; It is a stream of Divinity, the Breath, the Image of God.

If God take this care of the natural and single state of Man; we have less reason to doubt of his care to his political state, the Community of Mankind, if our Saviours way of arguing be good. For if the Providence of God being extended to the grass of the field, or to sparrows, argues the care of God to be greater on the behalf of Man: so say I again, if God vouchsafe to take such care of Man in his natural and individual state, much more do's he charge his Providence with whole Societies of Men; Nations and Kingdoms are his peculiar care, in which the dearest interests, the Lives and Fortunes of many Millions are involv'd.

Tho' Man be a Creature of most wonderful composure, yet it is very observable, that by the same Infinite Wisdom it is contrived, that of all the Creatures of God, none so helpless as Man, so uneasie or unfit to be alone, being so full of wants, standing in need of so much care, such long attendance. Which infirmities do early instruct him in the duties of mutual love and kindness, and shew him the absolute necessity of imbodying into fraternities and civil Societies, for mutual defence and safety.

That this is the will of his Maker, he by good conſe-
quence concludes, his natural ſtate and condition
making it very neceſſary: ſo wiſely has God by
means of his infirmities conſulted the greater ſafety
of Man, thereby conſtituting every Man his keeper.
From all which it follows, that Cities or publick So-
cieties are of Gods making or deſigning, tho' the
model of them may be in great meaſure left to hu-
mane contrivance; and for this reaſon therefore do
they intitle themſelves to his protection as being his
Creatures, his Leviathans, in the government of
which he appears moſt of all as God. For by ſetting
bounds to mighty Empires; by ſome ſlight means
ſcattering and confounding the moſt dreadful Ar-
mies; turning about Kingdoms as little things, as
tho' they were but the ſport of Providence; He
ſhews the tranſcendency of his own Almighty
Power. He holds the world as in the hollow of his
hand, and all its prodigious maſſie Globes, with all
their Myriads of Inhabitants, to us inconceivable
either for their magnitude or number, are to him
but as the drop of a bucket, or the ſmall duſt of the
balance.

As a farther demonſtration, give me leave to ob-
ſerve, that all thoſe duties which are eſſential to the
well-being of a Society, are by God enjoin'd unde
the moſt weighty ſanctions of Religion; they ar
the ſecond Table, the one half of Religion. So tha
he that is peccant againſt any ſuch rules of duty, do
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not only incurr the wrath of the Magistrate but of God himself. Than which can there be a higher instance of Gods care in keeping the City, than by enforcing civil duties with eternal punishments? One would think obedience to Magistrates well secured; when the offender stands not only exposed to the sword of Authority; but to that damnation too which is threatned to him that resists: and that that villain had need to be well baited or very stupid, who will venture to be a thief in spite of the gallows and of Hell-fire. Nay more, God has guarded the Temporal laws, by carrying his Spiritual laws up to greater height. The Magistrate punishes only the gross acts of Murther, Adultery, or the like; and humane laws are often too remiss to a fault; for not censuring severely enough reproachful provoking *words*, which naturally draw on blows, and break the harmony and peace of Societies: but a malicious thought, a lustful desire, an unjust coveting, God revenges with everlasting burnings. So that if the sanctions of Religion had but tolerable effect, the Magistrate would have so little trouble as that the sword of Justice might rust in the scabbard. From whence it appears to be the high interest both of the Magistrate and the City, to preserve Religion in due credit, and that profess'd Atheism and Debauchery, deserve the Gibbet more than Theft or Burglary, as strikeing more at the foundation of Government.

To all this we may add ſeveral obſervable occurrences in publick affairs, which plainly ſpeak themſelves the foot-ſteps of a God, as when we ſee good men by ſurprize ſnatch'd out of eminent danger; rais'd by unexpected means to wealth and power, When an honeſt and good cauſe prevails by its own ſimplicity, againſt wit, and power, and all worldly advantages. When wiſe Politicians are infatuated and caught in their own ſnares. When helliſh plots, and inhumane Murthers are brought to light none
Hab. 2. 11. knows how; betray'd by a *ſtone in the wall.* When perſons notoriouſly wicked are purſued by a ſecret vengeance, tumbled down from their height of honour and power, into extream diſgrace and miſery;
Lactant. de mort. Perſ. When Tyrants and bloody Perſecutors are obſerv'd to die by violent deaths, and uſually under horrid tortures of Body and anguiſh of Mind; When things are grown inſufferable, and nothing but a black proſpect of evils, preſent themſelves to view, then to ſee affairs turn gently about without viſible force, or ſome unthought of Deliverer ſtart up, and breaking through innumerable difficulties, reſcue a Nation from ſlavery and bondage; When the *Stars fight in their courſe*, and the winds and weather and natural Agents, which are only in the hand of God, concur to promote the cauſe, and diſappoint the Enemy: Theſe and ſuch like do demonſtrate God to be concern'd in the event. The truth is, if God do not exerciſe a National Providence, I know not what

what buſineſs we have here. Publick worſhip ſuppoſes or proves Gods care of the publick, or proves it ſelf to be vain and abſurd.

But if all this be not yet enough to aſſure us of the care of God in keeping the City; will his own word be a ſufficient teſtimony. He is in his own book frequently ſet forth as *King of Kings, Lord of Lords, King of the world,* Governour *of all the nations* of the earth; *Ruler over the kingdoms of men; Pulling down one, ſetting up another. Judge of all Nations, his eyes beholding all the kingdoms of the earth.* Dan. 2. 21. That the battel *is not always to the ſtrong, That ſalvation is only of the Lord. Tell it among the Nations that the Lord reigns, let the earth rejoyce.* Eccleſ. 9. 11. It would be endleſs to quote particular Texts to this purpoſe. In like manner the Hiſtorical and Prophetical books of the Bible, are full of moſt glorious Prophecies concerning the Riſe and Fall of Empires. The Prophets are big with the burthen of the Nations, as well as of Gods own people. We there ſee the reaſon of Gods proceedings with the Kingdoms of the earth. For the Spirit of God which indited thoſe holy books, knew the mind of God. In other Hiſtories we have naked matters of fact barely laid down, but here is declared the Counſel of God, the Wiſdom and Juſtice of his diſpoſal of Kingdoms. *Solomon* has in ſhort given the fundamental rule of Gods dealing with them; ſo *that by righteouſneſs a Nation is exalted.* Prov. 14. 34. Never was there any Nation but flouriſh'd

flouriſh'd whilſt it was victorious, but ſin is the ruine of any people, it is the natural as well as the meritorious cauſe of it. Having thus, I hope, ſufficiently proved Gods care of the City in general, and conſequently their ſafety, I now proceed to obſerve.

III. III That God watches over ſome Cities with a peculiar diſtinguiſhing care. Tho' the Providence of God extends to all his Creatures, yet for ſome God is pleas'd to own a particular regard, and in a ſpecial manner to charge his Providence with them. For inſtance, ſuch as are *in diſtreſs and want*, that have no friend in the world, when there is no help in Man, no comfort in the Creature, then are they fit objects of Gods care, then is his ſeaſon to appear. It pleaſes Him therefore to be ſtil'd a *Father of the fatherleſs, an husband to the widow*, a refuge for the oppreſs'd. *When the poor cry, the Lord heareth them, and delivereth* them *from him that is too ſtrong for them. He pleads their cauſe.* Which holds as well of diſtreſſed Nations as ſingle perſons; for there are many miraculous deliverances on record, which God has ſometimes vouchſafed to a diſtreſſed people, from the jaws of a proud inſulting enemy, ſnatching the trembling prey from between their teeth.

Prov. 22. 23.

So alſo for the *Good and Pious* for thoſe that love and fear God, He has a profeſſed kindneſs. *No harm ſhall come nigh their dwelling. The wicked ſhall not approach to hurt them. The righteous cry and the Lord heareth them, and delivereth them from all*

all their trouble. Good men by reaſon of their good qualities ſtand in nearer relation to God than that of Creatures; they reſemble God as children their Father, and have a title therefore to his Paternal care. So in the old World, thoſe pious families which retain'd the worſhip of the true God, were called the ſons of God, in oppoſition to the ſons and daughters of Men, and when the world was reduced to that paſs, as to have but one righteous family, (as we know of) with what an amazing Providence were they ſaved, when the whole world beſide was drown'd for their wickedneſs?

And if we proceed on farther in the Hiſtory of the world; when mankind was again relaps'd into an univerſal Idolatry and Apoſtacy from God, ſo that he ſeem'd in a manner juſtled out of his own world, ſo had the Devil every where uſurp'd upon him, ingroſſing all the worſhip of it to himſelf: Then as the beſt expedient to preſerve himſelf a *light to the world*, was God pleas'd to pitch upon one family, even that of *Abraham*, to enter into a particular Covenant with him and his poſterity, *That if they would be his people, He would be their God.* He then gave him an explicite promiſe of the Redeemer, the foundation of all mercies, and upon condition that he *would walk before him and be perfect*, God promiſed that he would be his Shield, his Protector from all his enemies, *his exceeding great reward.* Accordingly we afterwards find as

if

if God had forgotten all the reſt of his Creation; The Lord of Heaven and Earth, Oh wonderful Honour! aſſumes the name of *Abraham* and his family, into his own great Title, and was pleas'd in an eminent manner to ſtile himſelf, *The God of Abraham, the God of Iſaac, and the God of Jacob.*

In proſecution of theſe glorious promiſes made to their Fathers, we afterwards find *Moſes* careſſing their poſterity with their tranſcendent priviledges, their near relation to God and his particular love to, and care for them. So Deut. 7. 6. *Thou art a holy and ſeparate people unto the Lord thy God; The Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth.* So again Exod. 19. 5. *If you will obey my voice, then ſhall ye be a peculiar treaſure unto me above all people, for all the earth is mine,* yet I reject them all in compariſon of my love and care for you. In like manner the Pſalmiſt ſings, Pſ. 135. 4. *The Lord hath choſen Jacob to himſelf, and Iſrael for his peculiar treaſure,* to this purpoſe in many other places, they are courted in the moſt indearing terms, as the Segullah of God. סגולה

In which word is included the moſt choice and beſt poſſeſſion; any thing that is rare and precious; to be kept moſt careſully and charily; a peculiar treaſure, *his very jewels,* as they are ſtiled, *Mal.* 3. 17. Nay farther, God was pleas'd to put himſelf into the relation of an Husband to them, they were his

his Spouſe, and therefore to expect from Him the higheſt indearments ſuiting to that relation, therefore did He expreſs himſelf as very jealous over them, and accuſed their departure from Him as notorious Adultery.

Theſe high careſſes made the *Jew* inſufferably proud, ſo as to look down upon, and greatly deſpiſe all the reſt of the world as dogs and out-caſts; that they only were Gods Kingdom and particular concern, and all the reſt of the Nations were (as they conceiv'd) govern'd only by Angels as Gods Vice-roy's. This was the ancient notion of the *Jews*, and continues amongſt them to this very day. And it ſeems not to want ſome countenance from Scripture; for I cannot but obſerve that when God was angry with the *Jews* about their golden Calf, which was a ſin ſcarce ever forgiven to that Nation, ſo highly did God reſent it, of which the *Jews* too were ſo conſcious as to own, that in all their judgments there was a ſpice of that diſeaſe; I ſay, that God then refuſed for that hainous provocation to go along with them Himſelf, but promiſed to ſend *an Angel before them, Exod.* 32. 34. The conſequence of which ſeems to be, that He did thereby cancel that near relation and ſpecial favour of being his peculiar people, and deſign'd to leave them in the common condition of the reſt of the Nations of the earth, namely, to be govern'd by an Angel only. Which *Moſes* ſeem'd very apprehenſive of, and

therefore moſt earneſtly deprecated that ſevere ſen-
Exod. 33. 15, 16. tence, *If thy preſence go not with us, carry us not out hence.* This appears to be the general notion of the world too, namely, that the ſupreme God did govern the Nations by Angels and inferiour Deities, as His Vice-roy's or Tutelar Dæmons. This ſeems to be the meaning of the Angel and Prince of the
Ch. 10. 20. Kingdom of *Perſia* and *Græcia* in *Daniel.* *Of the*
1 Kings 20. 28. *Gods of the hills and the Gods of the valleys.* The
2 Kings 18. 34. Gods of *Henah*, *Ivah*, and *Sepharvaim*, namely, The Tutelars and Patrons of thoſe places. And the Papiſts who are almoſt degenerated into compleat Heathens, have their Patron Angels and Saints at this very day. Now according to this notion as the Angel allotted to this or that Nation was more or leſs powerful; ſo did the affairs of that Nation proſper or otherwiſe. For I cannot think that *Senacherib* as proud as He was, did intend to inſult it over the ſupreme God; but only as He had found by experience of his own victories and great ſucceſs; that the Guardian Angel of his Countrey, (as He conceiv'd) was more powerful than the Angels or Gods of all thoſe Countries, He hitherto had to deal with; He did not doubt therefore but that he might be too hard for the Guardian Angel of *Iſrael* alſo; He little underſtanding that the great God of Heaven and Earth, was their particular Patron and Defender. But whatever becomes of this notion of the Vice-royſhip of Angels, it is moſt certain that

Iſrael

Iſrael was Gods particular care, his Inheritance.

But it may be ask'd, What's all this to the purpoſe? God has certainly long ſince caſt them off, How do's it appear that God do's now take a more particular care of one Nation than of another; which was the thing you undertook to prove? To this I anſwer, That what I have diſcours'd is to the purpoſe, becauſe it has given you the reaſon of Gods particular care for that people, and if the reaſon ſtill hold, we may preſume the conſequence alſo; the reaſon of Gods particular care of *Abraham* and his poſterity, was founded upon the faith of *Abraham* in the promiſed *Meſſiah*, upon the Covenant of his obedience, his Houſhold being made the Church of God. So that if God has a Church ſtill in being in the world, nay the ſame Church, children of *Abrahams* faith, tho' not of his loins; we may juſtly argue that they are as much Gods particular care as ever the natural *Iſraelites* were.

Accordingly do we find the very ſame titles of indearment given to the *Chriſtian* Church which before we obſerv'd of the *Jewiſh*. So that St. *Paul Tit.* 2. 14. tells us, *That Chriſt gave himſelf for us, that he might purify unto himſelf a peculiar people*, λαὸν περιούσιον. The word ſignifies a people acquired, purchaſed for a poſſeſſion to Himſelf, as a thing of great dignity and worth, a beloved, precious, moſt excellent people, His Eſtate, His Treaſure, any thing that is dear to Him. So again, 1 *Pet.* 2. 9. we

find that great *Herald* after the ſame manner blazoning the *Chriſtians* titles. *Ye are a choſen generation, a royal Prieſthood*, or a Kingdom of Prieſts, (as it is phraſed, *Exod.* 19. 6. to which it refers) *a holy Nation, a peculiar people*, again, but expreſſed by another phraſe in the original, λαὸς εἰς περιποίησιν, but much to the ſame purpoſe, and ſignifies an acquired poſſeſſion, dearly bought, even *with the precious blood of the Son of God.* It is a treaſure, a κειμήλιον a jewel, any thing that is laid up and preſerv'd charily. For the word ſignifies ſaving or preſerving, and they both of them are the full import of the *Hebrew Segullah*; and ſignifie to us, that ſuch a people are thoſe whom God is reſolv'd to keep moſt carefully, His deareſt Children, His moſt valued Treaſure. And truly if there be any difference in the title of the *Jew* and *Chriſtian* to the particular favour of God, I have reaſon to think that the advantage lyes on the *Chriſtians* ſide, and that God has really more love and kindneſs for the Spiritual than for the carnal *Iſraelite.*

1. Pet. 1. 18.

For they were in many reſpects uſed as ſervants, kept at diſtance from their Maſters ſecrets. They were treated as Children, with toys and ceremonies, and beggarly elements, ſubjected to laws and ordinances which were not good, which they were not well able to bear. But the *Chriſtians* are by their Mediator uſed as friends, acquainted with the ſecrets of the Kingdom. They are treated as Men,

have

have none but laws of the higheſt reaſon impoſed on them. They are taught the perfection of duty, the myſtery of godlineſs, and have the Spirit of God given them, to enable them to be more than Men to live like thoſe that are acted by God. Chriſt has alſo taken upon Him the relation of an husband, the *Chriſtian* Church is his Spouſe, He is the head alſo and we are the members of his body, *his very fleſh and his bones,* as his Apoſtle has taught us to expreſs our ſelves. Ephes. 5. 30.

But I ſuſpect that it will ſtill be objected, that I am not yet come up to the buſineſs in hand; no body queſtions but upon Spiritual accounts the *Chriſtian* Church has greater priviledges, and higher intereſt in God, than ever the *Jewiſh* had; but the care of God as to temporal matters, was that that I ſeem'd moſt concern'd to prove in my preſent undertaking, and here the *Jew* ſeems to have the advantage, his Covenant being more temporal than the *Chriſtians* is thought to be. To this I anſwer,

'Tis true that the *Jewiſh* Covenant was in many reſpects more temporal than the *Chriſtian*; tho' theirs was the ſame Spiritual Covenant, but under a temporal diſguiſe, and therefore no doubt a *particular Jew* might lay a more certain claim to temporal felicity, by vertue of his obedience than a ſingle *Chriſtian* can. For tho' the *Chriſtian* has temporal promiſes as well as the *Jew*, yet they are but in the ſecond place to be minded by him, and given

given with many limitations. God having afforded the *Chriſtian* ſo clear a proſpect of much better things for the encouragement of his obedience, and if God permit him to be hardly dealt with ſometimes in this world, yet he knows that He both can and will reward him an hundred fold in another.

But yet let it be conſidered, that there is a great deal of difference as to theſe temporal things, between the ſtate of a ſingle *Chriſtian*, and of a *Chriſtian* Nation; the one a Creature of Eternity, the other of time; and a great deal of difference between rewarding and puniſhing of a Nation, and rewarding and puniſhing of National vertues and National vices. God may reward or puniſh a ſingle perſon for his National vertues or his National vices in another world: But Nations are temporal bodies, and muſt therefore be dealt with after a temporal manner. If God then ſtill exerciſes a National Providence, He muſt reward and puniſh Nations, for their publick encouragement of vertue, and diſcouragement of vice, or the contrary. But Nations can only be rewarded or puniſh'd where there are Nations, and therefore only in this temporal life. To conclude then, If a Nation has a greater intereſt in the favour of God and his care, upon the ſcore of becoming the Church of God, as we have ſeen: and a Nation is but a temporal thing, and therefore muſt be rewarded or puniſh'd after a temporal manner, and a *Chriſtian* Nation alſo as much a temporal thing,

thing as ever the *Jewiſh* was; I cannot ſee any reaſon why a *Chriſtian* Nation (tho' not a *Chriſtian* perſon) ſhould not have as good a title to the temporal promiſes of God, as being his peculiar choſen people, as ever the *Jewiſh* had. If ſo, then all Nations at this day that profeſs the true Religion, and live anſwerably to their profeſſion, have reaſon to look upon themſelves as under the ſpecial and diſtinguiſhing care of God, as to their temporal concerns, which was the thing I undertook to prove; that God takes a more particular care of ſome Cities than of others.

Of this comfortable truth God has not left himſelf without witneſs in all ages. For have you not heard of an *Invincible Armada* ſcatter'd by an inviſible Fleet, ſuch was its ſmallneſs in compariſon; and that that Ocean which was made to grone under its burthen, was afterwards cover'd with its wrecks, by ſo viſible a miracle as made the proud *Spaniard* prophanely to cry out, That God was become a *Huguenot*? Have you not heard of a curſed Powder-plot to confound a Nation at a blow, as effectually as if the old *Roman* had had his wiſh, that they had all but one neck, and he the pleaſure of cutting it off; and yet in the very nick of time, when juſt ripe for execution, was the myſtery of darkneſs diſcover'd, as by a bird of the air? Let them not diſown the fact, the Child reſembles the Parent: no beaſt could ever hatch ſuch a dreadful deſtruction, but *Rome* or Hell.

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Have you not heard or ſeen a baniſh'd King riding without blood triumphant to his Throne, almoſt ſtunn'd with the joyful acclamations of his people, when it was the intereſt and the Religion too, of all that were in authority to keep him out?

Have you not alſo ſeen the Reverſe of this miracle, another King by the ſame hand chaſed from His Throne, that God might not be out-rival'd in his own houſe by Saints and Angels; a powerful Army driven and disbanded by their own fears, flying when none purſued, from a handful of Men, many miles diſtant; the friends as well as the enemies of the cauſe ſtanding as in a gaze, could neither find their hands, nor know their own reſolutions, till God had done his work? A work of ſo ſtrange a nature, conſidering all its circumſtances, which I have not time enough to weigh, as that our ſucceſsful Deliverer cannot but in cold blood ſtand amaz'd at the hardineſs of his own undertaking, ſcarce to be accounted for by the rules of humane Policy; but that He found an impulſe upon his Spirit, which He could not well reſiſt. And I cannot but eſteem it no ſmall part of the miracle, that our neighbouring watchful Monarch, who is rarely found guilty of an over-ſight, ſhould ſit ſtill ſo unconcern'd whilſt one of the moſt profeſs'd enemies he had in the world, got three Crowns, and thoſe too from his only Friend. Certainly never did ſo ſleepy a moment ſeize that Sagacious Prince, and can be attributed

attributed to nothing but a ſtrong doſe of Divine Opium. To our diſſatisfied brethren therefore, I recommend the Counſel of old *Gamaliel,* that they have a care leaſt haply *they be found fighters againſt God.* The Providence of God, tho' for ſeveral reaſons it may not always be a good rule of action, yet may be a good rule of after-compliance. If God has a right to pull down one King and ſet up another, His finger when viſible transfers the right, and his King muſt be ſubmitted to; the change of circumſtances neceſſarily inferring an alteration of duty. And the caſes of Conſcience which ariſe from matters of meer civil diſpute, can be of no more validitie, but muſt ſtand or fall with the fundamental controverſie on which they are built, and can adminiſter matter therefore for none but a State-Schiſm, the onely one that ever was in the Church of God. In the late times the Providence of God appear'd only to deſtroy; it eſtabliſh'd nothing. God was angry with Church and State, and deſtroy'd them both: but when his Inſtruments had done his work, He regarded them no farther, but left them to their own confuſions and diſtracted Counſels; like a ſick diſtemper'd State, they tumbled about from this ſide to that, from one poſture to another, every day almoſt bringing forth its new model of government: they could find no eaſe or reſt, could fix no where, till they ſettled upon their old Baſis again.

If I have not preſs'd too much upon your pati-

ence, give me leave very briefly to draw an Inference or two from what has been diſcourſed.

1. If the care of the Watchman be not ſufficient, except God alſo keep the City, it much concerns us to engage the care of God over us, eſpecially in ſtormy times, when the Kingdoms of the Earth are under ſuch violent concuſſions. But how ſhall we do to inſure our God to us? We have heard of ſome who have chain'd their gods to their Pedeſtals, that they might not depart from them. A conceit ſuitable enough for Idol gods; what ever need there was of it. But ours is an Almighty God, no material chains can hold Him. But yet by our devotions and obedience, the Almighty himſelf may be ſecured. So powerful was *Moſes* in this kind, that God is pleas'd to expreſs Himſelf as ſtruggling to get looſe from thoſe fetters, that holy Mans prayers had caſt upon Him; *Let me alone*, ſaith God, *that my wrath may wax hot againſt this people.*

Exod 32. 10.

2. If God be King, it will concern us to own Him in his Authority, to honour his Name, obſerve his Laws, and puniſh thoſe that tranſgreſs them. For if ſinners are ſuffer'd to go unpuniſh'd, ſin then becomes National. The Magiſtrate himſelf ſhares in the guilt, and the whole body ſtands obnoxious to the Divine vengeance. When vice is grown impudent, it is then fit only for the Magiſtrates rebuke; and the great King will ſeverely require it at their hands, if they be not faithful to their truſts. Thoſe that

that are ashamed of Him and his Cause, of such He has declared that He will be ashamed *before his Father and the holy Angels.* The Laws of God are the Laws of the Kingdom; let Magistrates look to the Crown and Scepter from whence they receive their Commission, they will find the Cross there advanced; the Badge of Him who is our Kings King, and from whom all Authority is deriv'd. Luk. 12. 9.

3. We have seen that if God has a more particular regard for any Nation, it is for the sake of his Church and true Religion amongst them. The Church is the *Palladium*, the safeguard of the State, the best way therefore to secure the State, is to preserve the Church in its purity, and so conformable to the primitive pattern, as God may know it to be his own Church, and not be provoked to remove *his Candlestick from us.* Tho' the Spiritual curse thereof would not perhaps be much regarded by harden'd sinners, yet let such know that the Temporal Guard and Fence of the Nation, goes along with the Candlestick, and God leaves such a Nation to its own confusions or the ravage of its Enemies.

History and experience abundantly confirm this. When the *Jews* forsook God, God forsook them. The Angel of the presence departed out of the Temple with a loud voice, saying, *Let us be gone hence,* as their own Historian informs us. And then presently follow'd that fearful destruction, such remarkable vengeance, as never was the like from the *Jos. de Bel. Jud. L. 7. c. 12.*

foundation of the world, nor ſhall be till the day of Judgement. We might call in for witneſs all thoſe Countries where Chriſtianity once flouriſh'd; places which were once famous in Hiſtory and renown'd; but ſince their degeneracy and falling off from the faith, they have continued for many years in obſcurity and ſlavery, and their Countries in great meaſure deſolated, are become an habitation for Thieves and Robbers, for Owls and Jackals. To be ſure the more we have been Gods favourites, the worſe will our condition be when he comes to caſt us off. Nothing provokes more than deſpiſed favours, *You only have I known of all the families of the earth, therefore will I puniſh you for all your iniquities*; puniſh you with an emphaſis. *Amos* 3. 2.

What the meaſure of a Nations iniquities is, I know not, He only can tell, who knows how far He will be pleas'd to extend his own mercies. Moſt certainly where the light of the Goſpel ſhines brighteſt, the date of Mercy will ſooneſt there be out, if not complied with. If ſo, I am afraid we may read our own deſtiny, and I almoſt tremble to enquire into it.

Tho' my ſelf an unworthy Member of the Order, I muſt do my brethren that right as to own, that the Goſpel of Chriſt was never ſince the Apoſtolick age more ſubſtantially and uſefully preach'd, than in this our age and Nation, and the Preſs too did never more abound with pious and diſcreet practi-

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cal diſcourſes. And yet to our horrid ſhame, never did wickedneſs more abound, and this not common wickedneſs; for it is not enough now to be wicked, except it be in a way of triumph over Religion. Vice inſults amongſt us, it is the part of virtue to bluſh and ſneak. The Devil ſeems to be here trying his maſter-piece, and ſhewing to what heighth he can poſſibly advance his Kingdom of darkneſs in the midſt of the greateſt Goſpel light; as tho' it were his ambition to noſe God in his own Kingdom, where Chriſt appears moſt of all to reign, and to bid defiance to Him; ſo impudently do's vice rage in our ſtreets.

Scarce do's a good Man now dare to venture into a mix'd company, for fear of having ſome horrid oath, or ſome helliſh curſe belch'd into his face; it is great odds but he hears the name of God preſently blaſphem'd, or ſome lewd dull jeſt upon a ſacred text of Scripture, or ſome ſuch filthy diſcourſe as *Sodom* would have bluſh't at. And as tho' *Gomorrha* and all that curſed Sifterhood were ſprung again out of their aſhes, and tranſplanted into *England*: we may ſee bargains for luſts driven in our ſtreets, and the family-whore as publickly own'd, perhaps jointur'd as the wife. And do not theſe things call aloud for ſome ſpeedy remedy? For the Cities ſake, for God the keeper of the Cities ſake we begg it.

And yet this is not all; tho' a wicked life be the worſt

worſt of Hereſies, yet to carry on all the deſpite that Hell can poſſibly manage againſt God, our Age and Nation grows now alſo infamous for the greateſt Hereſies. The conceited grinning Atheiſt laughs at the belief of a God, and ſcornfully pities the Pſalmiſt for taking him for a fool. For great is the power of a jeſt in ſome heads, neither good ſenſe or reaſon can ſtand againſt it. The malice of others is particularly bent againſt the Son of God, for attempting to ſave them from eternal perdition, ſome under the title of Theiſts deny his being, and deny his Goſpel as a Fable, others make Cabals againſt His Godhead, and upon one pretence or other, the whole bleſſed *Trinity* is ſcoffed at as a Monſter. And all this, beſides a ſwarm of innumerable croaking Sects amongſt us, who have ſome of them deſtroy'd all difference between good and evil, and have weeded the moſt frantick opinions, and wildeſt dreams into their Religion. And dare we ſtill plead our priviledge with God as His Church, and claim the right of being his favourites? All our hope then is, That there are ſtill ſome righteous left in *Sodom*, ſome who ſtand in the gap, who by their prayers and tears in ſecret, do ſcreen the Nation from vengeance, do wreſtle with God and prevail not to caſt us yet out of His protection. To conclude.

Laſtly, If God keep the City, with what confidence may a good people triumph in their keeper? Let them but take care to continue His favour

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to them, what can in reaſon affright or diſmay them? Fear of any thing beſides God ſeems inconſiſtent with the *Chriſtian* faith, even in the midſt of the moſt preſſing eminent dangers. *Peter* was ſharply rebuked as *one of little faith*, for fearing when juſt ſinking, almoſt ſwallowed up by the Sea. Their caſe cannot be deſperate or without remedy, who have a God engaged to reſcue and defend them. Nothing but ſin can be the ruine of ſuch a people, as *Achior* wiſely told *Holofernes, It is in vain to aſſault them*, if their God be not firſt angry with them, it is kicking againſt the pricks. Happy are the people that are in ſuch a condition; bleſſed are the people who have the Lord for their God. In perpetual triumphs they ſecurely live, rejoycing in the Lord always. Nothing to cloud the ſerenity of their minds; nothing to diſturb the cheerfulneſs, the gaiety of their humours; nothing to damp the briskneſs of their delights, their full ſatisfaction in their God and Patron. Let them but pray, and Kings with their Armies fly, and they divide the ſpoil. They only ſtand ſtill and ſee the Salvation of their God in the confuſion of their Enemies. They as upon a ſafe ſhore ſit viewing thoſe ſtorms with which the world is toſs'd; ſpectators of the deſtruction and calamities of ſinners, and approving of Gods righteous Judgments; but the name of their God is to them a ſtrong Tower, *They run to it and*

Matt. 14. 31.

Judith 5. 20, 21.

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are ſafe. Under their Vines and Fig-trees they entertain themſelves, with ſongs of praiſe and thankſgiving; telling their pleaſant ſtories of all Gods wonderful works and mighty deliverances, Rejoycing always in His Salvation, and in the name of their God ſetting up their Banners. Thus is it with the City which God keeps, ſo ſhall it be with the people which the King of Kings delights to honour.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, is now and ever ſhall be, world without end. Amen.

FINIS.

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